

# BLUE GRASS BLADE

VOLUME XVIII. A. T. Parker, High and Ashland, Sepia, East Side

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Number 22.

## DEFENSE

### Of the Creator Against the Inspired Word

(Speech of Dr. Iska, spoken in Czech, translated by C. J. Wasta.)

#### Introduction.

The theme, "God's Defense Against Priests," sounds, however, somewhat peculiar. It is not only a simple wit, nor jest. It would indeed appear as if there prevails the best harmony between God and his servants—the priests. In fact, the friendship is only one-sided. The priests can and must love God, for he entirely, patiently and kindly accepts everything from them. They can talk the greatest foolishness in the name of God, and God silently stands it all; they can carry out the greatest madness and he does not defend himself against it. Priests, therefore, do not love God, but are unsatisfied with God.

Otherwise, in fact, with God. Priests are silent about him and make him laughable. I know it well, and for that reason, being in sympathy with God, I decided to bring public complaint against the priests, and by that I will take the defense of God.

The priests must not grow angry for this, for they themselves play every Sunday in a pulpit that they are the attorneys of God, though they cannot produce any authority that would be signed in God's own handwriting.

The priests will of course say: "Our piously office empowers us to defend God." I, however, answer them, that this, the claim of the priestly office, is an insult to God, for as it is written in the Bible, promised to Aaron that the office of priest will remain exclusively forever (a monopoly) to Levi's generation, and if some one who does not come from Levi's generation would dare to play that he is a priest, he must die.

Does proprietor, Mr. P. Kolbbeck, and the rest of Czech priests come from Levi's generation, which belongs to Arabo-African (Semitic-homotic) race? They all belong to the Caucasoid (Indo-European) race, and there is not a drop of blood in them of God's chosen generation of Levi. In spite of that they claim the office of priest, which God forever gave to Levi's sons.

They are making an old grandma out of God, who speaks this way today and that way tomorrow. They are making out of God a man without character, who does not keep his word and breaks his positive promises.

Besides that, it also contains a crime to bound personal liberty of God. Every person has the right to choose his servants at his pleasure. Is it only God who has not this right? And if by that God's will fail directly on Levi's generation, what right have other people to force themselves for his servants? Of course, Levi's generation is not the best bloom of mankind, and we must only wonder that God chose just them for his servants; but we have no right to change and disturb the vote. "Against taste there is no dispute."

#### Division of Speech.

The charges and complaints God must have against priests would make a long line. For summary we will divide them into complaints concerning the wrongs that are done to God by priests: (a) in heaven; (b) in purgatory; and (c) on earth. In hell, as we know, the devil rules, and it is therefore none of God's business that priests want to prescribe even there to the devil, and for that reason we will not act on that today; perhaps some other time under the theme, "Devil and Priests."

(a) How Priests Wrong God in Heaven.

1. Priests spoiled and sold God's heaven. At first no one knew about heaven. Moses had no presentiment about it, and God, though he spoke personally with Moses, always avoided telling him anything about heaven. At that time, God in fact was a master there. He took whom he wanted there. As soon as the priests learned that there was a heaven they pronounced themselves authorized to license contractors for heaven.

Now God can no longer choose heaven's inhabitants himself. He must accept what the priests send him.

As we know, it is in heaven the same as in the army: there are the "odres," i.e. ordinary or common heaven inhabi-

lants, and the officers, i.e. saints and angels. Every ordinary priest has the right to send the cadres there. He gives in the bargain an apostle's blessing, the so-called "eternally mortis" with which is connected the right to the priest to open the gate to the patients of God in heaven to accept him in the heavenly kingdom. The officers, i.e. saints and angels, are furnished them by the Pope. Such officer's patent, such proclamation, making a saint, costs a large sum of money. The price is not firm, however, but for less than 100,000 lire it cannot be fixed in Rome. That explains why the saints and saintesses are almost all from majestic families. Less wealthy people cannot permit themselves the luxury to have a member of their own family to be proclaimed saints. But noblemen greatly favor it especially in Spain. It has a good tone in majestic circulars to have a few saints among your forefathers. There the lords boast of their saints as they do in Paris of their sweet-hearts, ballets, or horses. At the evening party the countess, for instance, will say to the priests:

"Your Serene Highness, how many saints do you have in your princely family?"

The princess answers that they have four. Then it gleams triumphantly in the eye of the countless, which sweetened. With God's sleep eyes she explains what a consolation it is for her that she is a descendant of a family which has four saints<sup>1</sup> among her forefathers, and that she married in a family which has among its four saints.

The princess comes home, excited. She runs to her prince, husband, and already on the step of her room, calls:

"This is a scandal! I must let that infatuated countess tell me this! No! This must be changed!" The husband listens to what is going on; he bows his head and begins to explain to his wife that he honestly cannot gather a sufficient sum of money to procure two new saints.

The princess gets spans, she faints, and the husband yields. He borrows the money from a Jew, and then everything goes smoothly.

From the master, father, who lived 100 years ago, is chosen, and Arabella, who died 200 years ago, is also selected.

With the mediation of the Bishop they apply to Rome for the proclamation declaring these two ancestors saints. The Pope ordains a commission, designates an attorney for Holy Church, who must look after their merits, and another attorney for the devil, who should search for the bad traits and habits they had. The latter, of course, will find nothing.

The former (i.e. attorney of holy church) will think out a line of merits, which naturally no one can disprove.

Besides that, it is proven that Isidor and Arabella could perform miracles.

For instance, once (over 400 years ago) it

the priest, who lived

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## GOD'S DEFENSE AGAINST THE BIBLE

(Continued from Page 1)  
a good sound and attraction in the firm even after the old gentleman has nothing more to do with the business. This is the way the priests treat God.

### Theirs Make New Commandments

To the old commandments the priests have added their own—the so-called church commandments. There are five such commandments in the old country. Here in America, in the country of gods, the priests have a sixth: "To priest and church you will pay."

Do not be thinking that I am joking. Take in your hand any catechism, which the priest uses in teaching the children, and you will find in fact that there are church commandments, and you will find the commandment: "To priest and church you will pay." Further you will find the question: "Why must we pay to priest and church?" And the answer: "Because God commanded it." And what makes God most angry about it is that the church declared: "If some of our people would say that the church commandments were not the same as God's commandments, or if some of our people would say that they do not bind under pain of hell, we shall be damned."—Therefore the commandment: "To priests you will pay," has the same weight as "Thou shall not steal." "Thou shall not kill."

### Priests Cheat God and Rob Him.

When the priests have really made the commandment, "To pay to the priests," which every believer must fill under pain of hell, they could at least remember God with something from the rich gifts they get. But they don't do it. They accept from the people, and yet they cheat God by it. We read in the Bible that God deserved at least a part of the offerings. In Moses (book III, chap. 3) God said, "If you will offer a lamb or a goat, the priest is to take the fat covering the intestines, and all the fat that is on it; also both kidneys, you will burn it on the altar, and it will be a pleasant smell to God."

When the pious house-wife of today offers a lamb or a goat, the person's wife bakes the kidneys in onion. Mr. Parson satisfies his appetite, and Mr. God in heaven must be content to seat and wait for "the pleasant smell."

Is it not a wrong committed against God that the priests removed the burnt offerings, which God got just as he evidently wished, at least smoke and smell? What does he get from the sacrifice of holy mass? The highest pity with his son, whom the priests always over again crucify by it.

### Priests Break God's Bones.

And eat him. Havelock's ridiculous affirmation that every chaplain can now make God from white dough is not a simple wit, but it entirely agrees with the teaching of the Catholic Church. The church, in fact, teaches that when a priest takes in his hand a wafer baked . . . a white dough and says over it: "Hoc est corpus meum." (This is my Body), immediately the wafer ceases to be a wafer and becomes the true body of God. It was declared at the Triennial Assembly that in this God's body there is a whole Jesus as God and man, with bones and nerves. The reason the church pronounced such horrible nonsense as its dogma is this: The priest very necessarily needs for the mass (for the offering of the son of God) God's body with bones and nerves. If there would be no nerves in it the son of God would feel no pain by the process and the God father would have no reason in pity to that priest's sacrifice, i. e. the torturing and killing his son to fulfill the request of the priest, and believers would be fools to pay for such a mass. This way it is different. Catholics must believe at the mass that the priest has in his hand the whole live body of God; that he breaks his bones; that he kills him, and then eats his body; and he does all of this just to compel the God father to fill the request of the one who ordered the mass. The pious Catholics would be crazy if they would not use this torture,—these compelling means toward God,—and would not order and pay for masses.

To exchange a wafer into the live body of God with bones, nerves and blood; then break the bones, eat the body and drink the blood; all of this the priests do and can do as soon as he utters the magical words: "Hoc est corpus meum." These words of priest uttered in whisper by the altar the believers heard and hear. They know that they contain the magic power, and for that reason people begin to name every magical act: "Hoc-  
cus-pocus."

### Priests Shut a Live God into a Drawer, Let Him Suffocate There, and Worms Gnaw Him.

The described "hocus-pocus" with which a priest can change a wafer into the live body of God, with all the sayings, blessings and twinnings of the priest, which the church prescribes for the act (mass), lasts nearly half an hour. In order that the priests would not have to make a special effort when they need their God's body, they came to a happy thought—that they can

make a supply of live Gods at once, at once changed a whole pile of wafers; then they broke live God, killed and ate him; the others (usually several hundred at a time) they put into a chalice hung over with a stylish wrapper, and look them into a drawer in a cabinet (tabernacle); there is no air in such a small drawer, and therefore naturally the individual gods with live bodies, nerves, etc., do not feel very comfortable. Yet it is sometimes worse. When there is not a demand for these live gods they remain in the tabernacle so long that the worms get into them, which certainly is unpleasant for God.

Of course, it has its advantages for believers, that taking such live body of God they at least kick and swallow some thing sometimes truly alive.

I wish to mention that I do not excommunicate myself, and that the professors in the priests' seminary often sighted with aching hearts that the priests in fact are so unfeeling to the live body of God, that they wish to save the work of their households baking new wafers. They use the old even when the worms are moving the live gods in the chalice.

As I have already spoken about the mass, I must mention how the priests are making fools of God, when offering masses for ordered purposes.

### They Have God for the Better.—Priests Are Good.

At the main altar Mr. Parson offers the son of God to softer, more tender, that he would let it rain because neighbor Wawa who is through harvesting and wants to plow, give a dollar to the person to read holy mass for that purpose. At the same time the chaplain offers the son of God by a near altar so that God would wait for sometime yet and give you a favor weather because neighbor Klaclac who has grain in the field yet, ordered a mass for one dollar for that purpose.

In 1866, when war broke out between Austria and Prussia, the Archbishop of Prague issued two pastor's paper, one for the believers in Glaz, who belonged to his diocese, asking them to pray for the victory of the Prussian guns, and the other to Austrian believers asking them to pray for the victory of the guns of Austria. The Archbishop of Prague, undoubtedly prayed for the foreseen victory of Prussia, and in the afternoon for the victory of Austria, and God in heaven could get insured out of it. This was evidently a bologna for the Archbishop.

Very well did our Havelock think himself into the mounting position, laying the following lamentation in God's mouth:

"And what they all ask of Me, I cannot name it all, It would make me insane Did I wish to remember it all.

That one wants health,—this one children; That one has nothing to eat. And those—not to let them Spin in the factories.

That one wants me to care For his meadow and crop; This one wants me to help His cow while calving.

One peasant prays for rain.— He's sown a piece of flux; The other prays for fair weather To have it dry for hay.

That I created old grandmas, I am most sorry for that; If they won't stop to bother me I will clear them soon.

Thunder in them! I should not swear, But I cannot help it.

When her goat gives less milk She is running to God.

No one wants to care for anything, They only pray for everything, As if they have God For their comfort only.

Too dry for this one,—too wet for that one.

To manufacture a field for health;

First that pig ruined his health,

Now I am to cure him.

That one bothers me day and night— She would like to get married;

That one prays the night mare His wife would take.

That one wants to win from a lottery,

Ornaments he brings me,

And the insurance holders Also best for fire.

God Can Forgive Sins only at the Time When the Priest Is not at Hand.

Formerly God gave the right to forgive the sins of mankind. Now according to the teaching of the church, the priest forgives the sins at the confession. Not long ago the priests used to say to the confessor: "God be merciful to you and forgive you your sins!" Now they don't need God to do it all, and they merely say: "Ego to absolve!"—I. e. Mike (priest) forgive you your sins."

Only at the time when the priest is not at hand, who could give forgiveness to the sinner, God himself can forgive the sins. This is the teaching of the church, and no one can deny it. Consider now, when such an event can take place. At

the time, when for instance, the priest, was called to a dying person, and he is "so tired" that his tongue entirely refuses service, and he cannot utter the words: "Ego to absolve!" and when another priest at hand, in that instant God would come, according to the teachings of the church, forgive the sins of the drunkard priest. The proverb, "In deititio goody Frank," also applies to God.

### Conclusion.

Many other wrongs the priests commit against God, whose servants they pretend to be. The kind God is unfortunate in the selection of his servants! In heaven he created angels so that they would serve him, but these God's servants arose up against him, and now they are going through the world like roaring lions, seeking whom they may devour. And the priests, these servants of God! They surpass the servants of heaven entirely. They removed God; they cheated him and are a disgrace to him; and they do this not only through their own guilt, but they would not climb into holes, but they themselves against these charges.

Perhaps now again they will say and yell: "He is a blasphemer!" Never; we do not blaspheme. It is the priests themselves who are making God laughable and trifling. If the believers would be thinking about this they would soon come to a conviction that the clergy thought out everything and arranged it so that it would serve to their good.

Their true God is mammon. Him they serve; for him they care, and they are very indifferent about God when they have full mouths, or what he will say. And for that reason not only the one who does not believe in God, but also the one who does, must not believe the priest.

### CHURCH.

(Continued from Page 1.)

utterly unable to tell a man, when he asks me on the street for a nickel or a dime or a quarter, utterly unable to tell him No. He always wants to get a nickel or a dime, or a quarter, or what he says he does. I usually think he wants to get a drink, and yet I give him the money.

I go into a row once with the first church of which I was ever minister, a little Baptist church in Illinois. The women in the church found some tramps in a vacant hut and carried them down straw on which they slept, put up a stove where they kept warm, and then went down with their hymn books and sang and prayed with them and then they asked me to go down. They wanted me to pray and sing with them, I suppose. They can't say so, but I inferred that. I found the men and asked them what they wanted most. They said some black smoke tobacco and a jug of hard cider. I knew they ought not to have it, but still I got it for them. That made trouble for me.

But I don't believe in those things. I don't believe in giving money. I don't believe in giving anything to anybody. There is nothing free in this world, and if we could get that into our consciousness, then we would begin to see if it is wrong to give anybody anything. If it is wrong to give anybody anything, by the way, it is wrong to anything, what doesn't belong to him. Whoever made a block of coal? Whoever created a tree? And yet the coal and the forests are being wasted and grabbed. Who do they belong to? I have an idea that when great Nature made the store-house and filled it with all the vast products of her infinite handbook, she didn't pick out a man here and there to have to hold it all and to hand over ruinous amounts to the rest of us less fortunate.

I think she made it for mankind. Years ago a man bought a small piece of land in this town, which was a village. And the Lord had respect unto Abel and to his offering, but unto Cain and his offering he had not respect."—(Gen. 4:35.)

of that black ruler. I was at last transferred to one school where the teacher gave me a seat, the last one back, in a kind of a little alcove, practically out of her sight. It was an appeal to my sense of honor. It was the expression of her contempt. Do you think ever that a teacher would do such a thing?

Never. That woman could trust me. It was a transformation. That was the first time I was converted, born again. I was converted subsequently a great many times and expect to be a great many times yet, but that was the beginning. And our thoughts, whether they are things or not, tend to utter themselves, to concretize themselves, to incarnate themselves. All happiness is in the thinking so. "There is nothing, either good or bad," Shakespeare said, "that thinking makes it."

In this part of the world, I hold that all of us must be cast out, and that we must have. Even our thoughts under the shadow of the fear of accident or death. It isn't pleasant to contemplate that the end is coming before a great while, when we must lie down and sleep, maybe to wake no more. Forget it. Banish it. "Maybe Death isn't the king of terrors," as the Bible says, but the busy house-maid, as Ernest Crosby says, who, with white cap and apron and trifling, if the believers would be thinking about this they would soon come to a conviction that the clergy thought out everything and arranged it so that it would serve to their good.

Their true God is mammon. Him they serve; for him they care, and they are very indifferent about God when they have full mouths, or what he will say. And for that reason not only the one who does not believe in God, but also the one who does, must not believe the priest.

### GOD THE OMNIPOTENT IS TIRED.

"In six days the Lord made the heaven and the earth; and on the seventh day he rested, and was refreshed." (Ex. 31:17.)

### GOD A TAILOR.

"Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them." (Gen. 3:21.)

### THE LORD LIKES HOT ROAST MEAT BETTER THAN COLD VEGETABLES.

"Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and his offering he had not respect."—(Gen. 4:35.)

### ANGELS COURTING WOMEN.

"There were giants on the earth in those days. And also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." (Gen. 6:4.)

### H. PERCY WARD TO LECTURE.

#### Morrison House

Great Bend, Kansas, April 6, 1910

Editor Blue Grass Blade—I arrived in this city about two months ago and have given a number of lectures in this city under the auspices of the Church of Christ.

I am now arranging a lecture tour through the principal cities of the United States. My dates and places are as follows:

May 22—Kansas City, Mo.  
May 29—St. Louis.  
June 5—Chicago.  
June 12—Cleveland.  
June 17—Pittsburgh.  
June 26—Washington.  
July 3—Philadelphia.  
July 10—New York.  
July 17—Boston.  
July 31—Montreal.  
Aug. 2—Toronto.  
Aug. 14—Buffalo.  
Aug. 21—Detroit.

Sincerely yours,  
H. PERCY WARD.

### TWO GREAT SCIENTIFIC DISCOVERIES.

The World has no God, and Man has no Soul.

A world-wide movement to make them known and perpetuated. For particulars, send a self-addressed envelope to the President of the Church of Humanity.

W. H. KERR,  
Great Bend, Kansas, U. S. A.

### HIS REVISED IMPRESSION.

After following many false trails we at length found the spot where the great God was enthroned and began questioning him at length without loss of time, for the importunate wireless was making us miserable by its incessant cry for copy.

He replied that he certainly had been here many times, but his discovery was not so great, but that since leaving this earth he had been almost continually here, and that since leaving this earth he had become almost convinced that he had received an erroneous impression. "If I did not, he argued with considerable logic, how could it be possible for the hole in me to be making things so hot for me?"

Clean Record.

"Come on, pard," said Sandy Pikes as he prepared to hop the fast freight. "What are you?" "I'm a reporter." "The old man is comin' down de road an' I'm waitin' for him to write up me," yawned Lazy Luke.

"Huh! I like to know what dera is about you ders. What would interest a census man?"

"Why, di' census day ask a man? I guess you be idle last year, an' I guess I can satisfy him on dat point."

Something Like It.

"I wonder how it feels to be an archeologist." "I wonder how it feels to be an archeologist." "I wonder how it feels to be an archeologist." "I wonder how it feels to be an archeologist."

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The Name Seemed to Fit.

"One day an old war veteran limped into a shop and said to the druggist: 'Want some medicine. Some sort of vegetable, you know?'"

"Well, colonel, where's the trouble?" asked the clerk, sympathetically. "Where does the seat of your difficulty seem to be?"

"In my wooden leg, mister. It's gettin' all worn eaten!"—Ladies' Home Journal.

A Long Periodical Sentence.

"The Unsuccessful Counsel—I'm very sorry I could do no more for you, my man."

The Prisoner—Hoh! Don't apologize, old sport. Five years is enough—Sketch.

HADN'T PAID IT FOR SO LONG.

Smith—This is a nice flat you have here. In the rent high?

T. M. P. Cunius—I don't remember.

What He Missed.

When at her door Dame Fortune knocked, He answered not, but kept quiet still. Thus Opportunity was blocked—He thought twice was some man with a bill.

Not Wasted.

"Now is all her education going to do her?"—He asked that question many years and can speak five languages."

"Oh, that part of it is all right; she'll make splendid use of it. She's going to be married in English, travel in French, honeymoon in German, receive in Spanish and live in Lynn."

An Antidote.

Mrs. Crabshaw—The doctor said my condition was due to living in an overheated room.

Mrs. Crawford—What did he recommend?

Mrs. Crabshaw—A steam-heated flat—Judge.

Contributing to Woman's Happiness.

He—You shouldn't speak of that man in that way; he has done much to contribute to the happiness of your sex.

She—I'd like to know what he does?

He—His a manufacturer of looking-glasses!"—Yonkers Statesman

Contre Qualités.

"I don't understand my husband's way of talking."

"How so?"

"I asked him about a young man we know who has started in business, and he said he had great staying qualities—what he was going some."

Success With an Auto.

"A man ought to be a good mechanic in order to get satisfactory results from an automobile."

"Yes," answered Mr. Chuggins, "but it's still better to be a good financier."

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